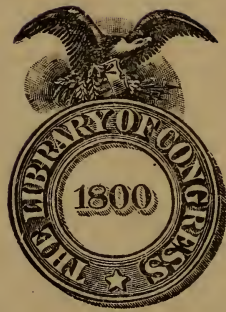


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DOCTRINES
OF THE
BIBLE.

BY

ALVAN HOVEY, D. D., LL. D.

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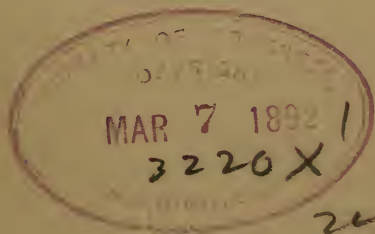
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BY

ALVAH HOVEY, D. D., LL. D.



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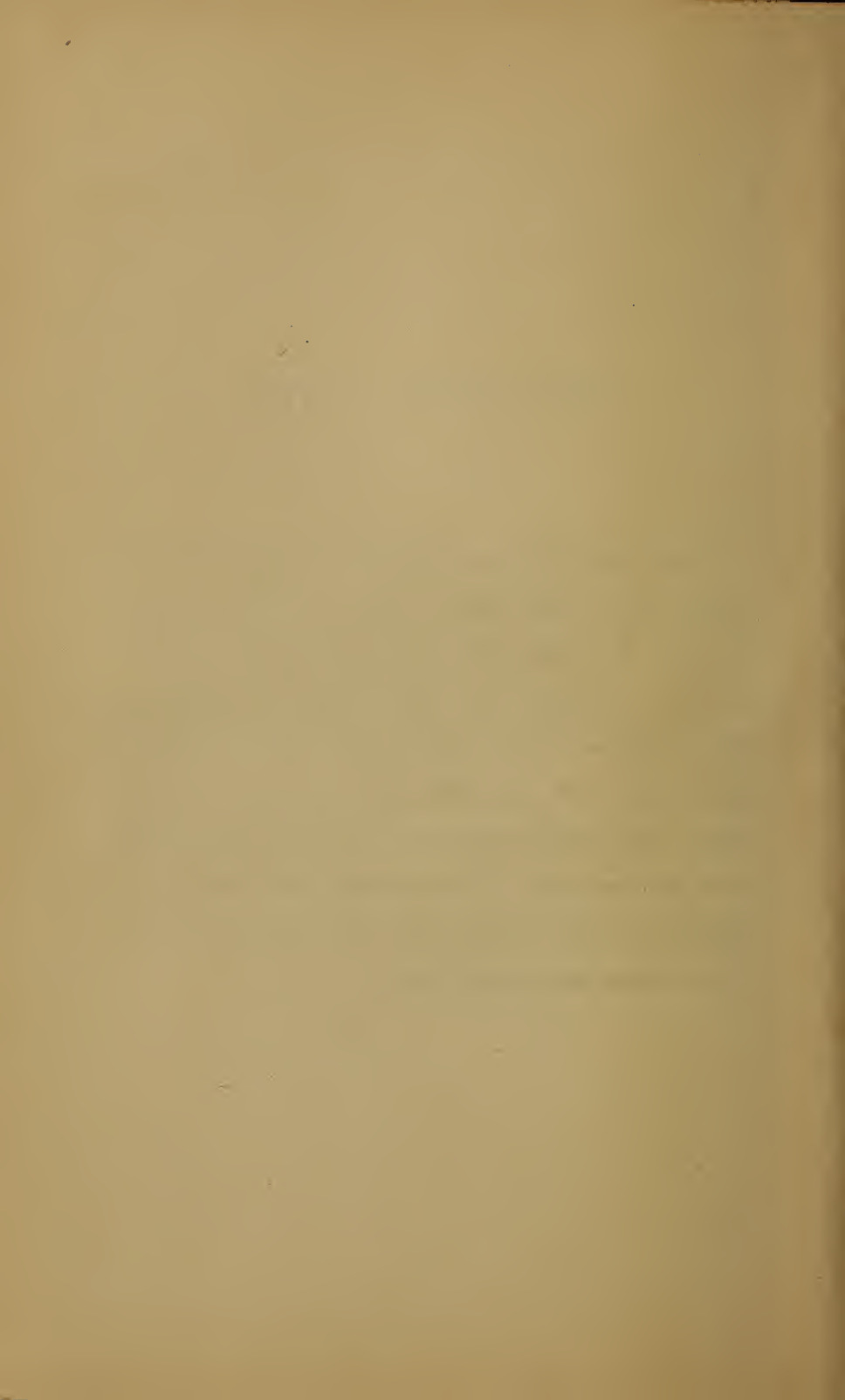
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PREFATORY NOTE.

THE matter of this little book appears in a volume called "The Bible," which is still published by us. This has been divided that its excellent contents may be still more brought within the reach of our young people. The book has been thoroughly revised by the author, and it is sincerely hoped that in this new form it may accomplish still greater good. The questions have been appended to each section that the book may be the better fitted for practical work.



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DOCTRINES OF THE BIBLE.

CHAPTER I.

GOD AND MAN.

THE word "doctrine," as used in the New Testament, is exactly represented by the common word teaching, which means first, the act of giving instruction; and, secondly, the instruction which is given. But this Meaning of the term "doctrine." word, as employed by modern writers, retains only the second of these meanings, while as used by the theologians it is often so restricted as to signify exclusively a religious truth taught by the word of God. In the following lessons an attempt is made to state very briefly the principal doctrines, or religious teachings, of the Bible—that is, what the Bible says of God in his relations to man, and of man in his relations to God.

SEC. I. DOCTRINE OF THE TRUE GOD.

By the true God is meant the Being who is, in

reality, God, as distinguished from every being, or supposed being, who is god in name only, and not in fact. What does the Bible teach in respect to the true God?

Meaning of
the words
"true God."

(a) *That he is spirit.* (Ps. 139 : 7 ; John 4 : 24.)

The word "spirit" has reference in these passages to the essence, or being, of God, as something which is invisible, everywhere present, and intelligent. This must be evident from the scope and bearing of the Psalm, and of the language of Christ. The object of both is to assert the omnipresence of God as an intelligent being ; not merely that he knows all things, but that he is *really present* to know all things, having a nature, or essence, which makes this possible. Not that spirit is always and of necessity omnipresent, but only that it may be so. According to the Scriptures, there are limited spirits, but there is also a Spirit unlimited. On the other hand, by its very nature and in all its forms, matter is limited. Whether inorganic or organized it is the antithesis of spirit. Hence God is immaterial.

(b) *That he is self-existent.* (Ex. 3 : 14 ; John 1 :

4 ; 5 : 26., comp. Gen. 1 : 1 ; Isa. 44 : 24 ; John 1 : 1-3.) The name Jehovah, which signifies,

"Self-existent."

"He is," the Exister, and the interpretation of that name by the words, "I

am that I am," point very directly to the underived and absolute existence of God. The same is true of the language of Christ concerning the Father, and of John concerning the Word that was God; for to have life in one's self and to be the source of life to all others is surely to be self-existent. The Creator of all that has been brought into being is of necessity uncreated.

(c) That *he is infinite*. For the Scriptures plainly teach that he is unlimited in relation to *space* (Ps. 139 : 7, *sq*); in relation to *time* (Ps. 90 : 2; 102 : 24, *sq*); in respect to *knowledge* (Ps. 147 : 5; 139, throughout); and in respect to *power*. (Gen. 17 : 1; 2 Cor. 6 : 18; Matt. 19 : 26.) God is therefore omnipresent, eternal, omniscient, and almighty. And he is the same for ever; with him "is no variableness, neither shadow of turning." (James 1 : 17.) If any expressions of the Bible seem to attribute human imperfection to God, they are used in condescension to the weakness and hardness of men, and are to be interpreted in the light of these higher statements.

(d) That *he is personal*. (Gen. 12 : 1-3; Ex. 3 : 6, *sq*.; Isa. 6 : 8; Matt. 3 : 17.) These passages illustrate the way in which God spoke of himself to faithful men; and if such language does not proclaim his personality, no lan-

guage can do this. For not only does he apply to himself the personal pronoun, "I," but he affirms of himself knowledge and choice, which he could not do without self-consciousness; and self-conscious knowledge and choice are the prime characteristics of personality.

(e) That *he is tri-personal*. (Matt. 28 : 19 ; 2 Cor. 13 : 14 ; 1 Cor. 12 : 3, *sq.* ; Matt. 3 : 16, 17.) The personality of man does not fully represent that of God. But this fact ought not to be deemed surprising, since neither the knowledge nor the power of man fully represents the corresponding perfection of God. The doctrine of tri-personality rests upon the testimony of the Scriptures, a testimony which, so far as the New Testament is concerned, is as clear as that for the unity of God ; for Christ speaks to the Father and of the Father, habitually, as another person ; he also speaks of the Holy Spirit as "another Helper or Advocate," in distinction from himself, the designation being therefore clearly personal. Yet he claims to be one with the Father in power and operation. (John 10 : 30.)

It may be remarked that the two doctrines are by no means contradictory, for the tri-
 Not contra-
 dictory. plicity is clearly personal, while the
 unity may well be essential.

Moreover, unity of spiritual essence, with all that it involves of sameness in knowledge, feeling, and will, must render the personal distinctions of the Godhead very slight in effect, as compared with personal distinctions between man and man.

And, lastly, the doctrine of the Trinity enables one to understand in some measure how God, as a being of love, can be most blessed without a created universe, or, in other words, how the Godhead comprehends all the conditions of supreme blessedness.

(*f*) That *he is holy*. (Isa. 6 : 3 ; 43 : 14, 15 ; John 17 : 11, 25.) By holiness is meant the moral purity and rectitude of the divine Being.

It embraces every moral perfection, but especially love of right and hatred of wrong.

The justice of God is his holiness as exercised in moral government in legislation, retribution, etc.

Temporal calamities do not prove the subjects of them to be specially guilty in the sight of God. (Luke 13 : 2-5.)

(*g*) That *he is good*. (Ps. 145 : 9 ; Matt. 5 : 45 ; John 3 : 16 ; 1 John 4 : 8, 18.) By the goodness or benevolence of God is meant his desire for the welfare of his creatures. This is very strong and effective.

The grace of God is his goodness as exercised toward the guilty or undeserving, in withholding merited judgment and bestowing numberless benefits.

Grace.

The patience of God is his goodness as exercised in forbearing to punish at once the sinful.

Patience.

The mercy of God is his goodness as exercised toward those who are miserable as well as guilty. (See "Origin of the Bible," chap. 1, sec. 2, on the Bible Doc. of God.)

Mercy.

QUESTIONS.

Define the word "doctrine."

What is meant by the words "true God"?

How is it shown that God is *spirit*?

That he is *self-existent*?

That he is *infinite*?

That he is *personal*?

That he is *tri-personal*?

How can it be shown that the two last named doctrines are not contradictory?

How is it shown that God is *holy*?

That he is *good*?

How is divine grace shown toward the guilty?

How is the patience of God shown?

Toward whom is the mercy of God exercised?

SEC. 2. THE GOVERNMENT OF GOD.

By "the government of God" is meant his con-

trol or regulation of the universe with a view to certain worthy ends. This control may be mediate or immediate, physical or moral; but it must be real and directed to certain ends. For nothing is worthy of being called government which has authority without wielding it, or which orders affairs in a blind, aimless, mechanical way. Nor can any control, however perfect, over a part of the universe only, be regarded as worthy of him who is the Maker of all things. The sway of such a Being must obviously be universal, reaching every created being or thing. And this doctrine of the government of God is plainly taught by the Scriptures. For they affirm:

(a) That the government of God has respect to certain worthy ends. (Rom. 11:36; 1 Cor. 10:31; 15:28; Col. 1:15; Isa. 66:10; John 3:16; 1 John 4:16.)

General description.
Ends of God's government.

These passages justify our proposition, showing that "the manifestation of his own attributes and the communication of good" are the great ends contemplated by Jehovah in the creation and control of all things. And in this connection it may be remarked, first, that these two ends are in perfect agreement, since proper self-love is homogeneous with proper love to others; and, secondly, that the doctrine of the Trinity helps us to see how the sev-

eral persons of the Godhead can make the divine glory their chief end of action, without being selfish; for each one may behold all divine beauty and worth in the face of another, and therefore desire to have that other known and adored.

(*b*) That this government embraces the whole universe. (Ps. 103: 19; 147, 148; 76: 10; Heb. 1: 14; Ex. 8: 12, 13; Matt. 6: 30.) From these and similar passages it is evident that God is strictly supreme. In some sense, therefore, every act and event, great or small, is embraced in the plan of his government. Provision is made for moral freedom, and even for the sins of angels and of men.

But the comprehensiveness of God's plan is no excuse for evil-doing. Sin is not "good in the making," an act of rebellion against God is not "a fall forward." In itself and in all its own tendencies wrong-doing is evil and ruinous, though the guilty actor is sometimes redeemed by the grace of God. It is probable, indeed, that the advantages of moral freedom to the universe will be made, in some way, greatly to exceed the evils springing from the abuse of that freedom.

A government which is supreme, universal, and conducted according to a plan formed by One who sees the end from the

This does not
excuse sin.

A providential
government.

beginning, is rightly denominated providential ; for nothing occurs unexpected by the Ruler, not a sparrow falls to the ground without him, provision is made for every emergency, and by perfect adjustment of means to ends the consummation sought from the first will certainly be realized at last. God will be "all in all," and the universe will find its centre and glory in him. Order and awe, if not love and joy, will everywhere reign.

(c) This government exercises a control which is immediate, as well as mediate ; and ^{Modes of con-} physical, as well as moral. (John 1 : 13 ; ^{trol.} 3 : 6 ; Heb. 1 : 3 ; Josh. 3 : 15, 16 ; Ex. 14 : 21 ; 2 Kings 2 : 21, 22 ; Matt. 1 : 20 ; 1 Kings 17 : 14.) 16 ; John 6 : 10, *sq.* ; Acts 2 : 37 ; 2 Cor. 5 : 14-

By "immediate control" must be understood an exercise of divine power upon an object, with nothing between the former and the latter ^{Immediate.} which serves as a medium of transmission. Thus if the Spirit of God, having access to the spirit of man, touches it directly in the act of regeneration, the influence is properly called immediate. So too, if the widow's cruse was daily replenished with oil by the power of God, acting directly on the oil itself, it was an instance of immediate control.

By "mediate control" is meant the opposite of

this, namely, divine power transmitted through one object, or more than one, to something
Mediate. else in which a change is wrought.

Yet in this case also the power of God must reach *some* object directly, even through the result sought is in another beyond. If he has any control over the universe, as already made, his action upon it is surely, in the first place, and at some point, immediate, though it may be mediate at other and remoter points.

By “ physical control ” may be meant either control over the material world or parts of
Physical. the same, or control exercised by the use of material forces or media. The Bible manifestly ascribes to God both forms of control. Jehovah *can* give rain in answer to prayer.

“ Moral control ” is exercised by means of truth, by appealing to the reason and conscience, the
Moral. hopes and fears, the sensibilities and desires, of personal beings. It is in some respects the highest form of control ; it presupposes, at least, the highest qualities in those who are regulated by it.

QUESTIONS.

What is meant by the government of God ?

What are the ends of God's government ?

What does this government embrace ?

- Why is there no excuse for sin ?
 Why is God's government providential ?
 Define "immediate control."
 Define "mediate control."
 Define "physical control."
 Define "moral control."

SEC. 3. REQUIREMENTS OF THE MORAL LAW.

By the "moral law" is meant the standard of duty prescribed by Jehovah for moral beings. The source of that law is, doubtless, the in-
 most nature of God. It is not, there-
 fore, an arbitrary rule, changeable at will; but originating in a reason and goodness incapable of change, it is also itself immutable. (Lev. 19 : 2 ; Matt. 5 : 48 ; John 8 : 29.)

Definition.

The moral law is made known to men, in part, by the action of their own powers, and more fully by the word of God. They intuitively
 perceive a moral quality in much of
 their own feeling and conduct, and they promptly ascribe this quality to the character and conduct of their fellows. To this revelation of right and wrong by the action of conscience, reference is made by the apostle in Rom. 2 : 14, 15, and perhaps also by Christ, according to Luke 12 : 57. By the light of this revelation from within, the

Known by in-
 tuition

heathen are condemned, for they persist in doing what they know to be wrong.

But the Bible makes known the law of duty for moral beings with still greater clearness and fullness. Yet even the revelation of the moral law in the Bible is progressive. For though the essential principles of this law are to be found in the writings of Moses, they are there applied but imperfectly, and, for the most part, to the outward conduct, instead of the inward life. The tendency of the Psalms and the prophecies is doubtless toward a more spiritual view of the law, yet only in the words and the spirit of Christ did this view gain its ultimate and perfect expression. Taking, then, the teaching and the life of Christ as the ultimate expression of moral law, it may be well to observe—

(a) That this law is positive rather than negative, a standard rather than a fence, a code of requirements rather than a body of prohibitions. In this respect it seems to differ from the Decalogue written by the finger of God and given to Moses, as it also differs from the larger part of human laws. (See Matt. 5 : 44, 45, 48 ; 22 : 37-40 ; 7 : 12 ; Luke 10 : 30, 37 ; John 13 : 34 ; 15 : 12.) But it will be noticed that the Lord Jesus makes “all the law and the prophets”

hang upon two requirements, "Thou shalt love the Lord thy God with all thy heart," and "thy neighbor as thyself," and also that these two requirements are to be found in the Pentateuch. (Deut. 6 : 5 ; 10 : 12 ; 11 : 1, 13, 22 ; 19 : 9 ; 30 : 6 ; Lev. 19 : 18-34.) Indeed, the principal one is often repeated. The difference, then, between the expression of the law in the Old Testament and the expression of it in the New, is one of form and clearness, and not one of principle.

(*b*) That the all-embracing requirement of the moral law is holiness. (See Lev. 19 : 2 ; and compare Matt. 5 : 48 ; Isa. 6 : 3.) This ^{Requires holi-} may be inferred from the circumstance ^{ness.} that the command to be holy or "perfect," is not made co-ordinate with other commands, but is so given as to appear to express the sum of all duty. It may also be inferred from the circumstance that the word "holy" seems to be chosen by the Spirit of God to express all that is adorable in God, as seen by those who worship in his presence. And finally, it may be inferred from the circumstance that the particular person of the Godhead whose office it is to sanctify men is characterized distinctively as the *Holy* Spirit.

(*c*) That the central requirement of the law, as a practical standard for men, is love. This appears

from the declaration of Christ preserved by Matt. 22 : 40. Whether, in strictness of speech, love comprehends in itself all moral goodness, or is the one proper impulse to all right action, may be doubtful; but the want of perfect love is the reason why conscience is not always obeyed, and the presence of perfect love would *ensure* all right action. If the state of the affections were right, the impulse of conscience would ever be supreme. The requirement of love is, therefore, the requirement of the one thing which is necessary to render man holy.

(*d*) That the love required by the law is a highly rational and voluntary affection. It is an affection, not a desire; it makes for the worth and welfare of another, instead of seeking good for one's self. The Saviour and his apostles designate it by a particular word, *agape*, which is not used of mere involuntary admiration or attachment, but of a rational and whole-souled regard for the rights and worth and well-being of others. Hence its intensity, when perfect, is graduated by the worth of the being in whom it terminates. God is loved with the highest possible ardor of devotion, for he is ineffably great and good; and other beings, in proportion to their worth. Hence the second great

Requires love.

Nature of holy love.

How graduated.

command, "Thou shalt love thy neighbor as thyself," presupposes two facts ; first, that every man's regard for himself is strong enough, and, secondly, that all mankind belong to the same grade of being—no one having a right to say, My soul is worth more than my neighbor's.

With this explanation of the requirements of the moral law, it is plain that universal obedience to it would secure universal order and bless- Effect of obe-
 edness. It would secure universal dience to it.
 order, for every moral being would stand satisfied in his own place, honoring with due regard the nature, and seeking with due zeal the welfare, of every other. And it would bring universal blessedness, for this kind of spiritual action is right and beautiful and joy-giving in itself, while at the same time it is rewarded with the smile and blessing of the infinite Lord. Disobedience to Effect of dis-
 that law must, therefore, be a sin, not obedience.
 only against God on the throne, but against every being in the universe.

QUESTIONS.

What is meant by "moral law"?

How is this law made known?

Where is this law more definitely set forth?

What difference exists in the expression of the law in the Old Testament and in the New?

- What is the all-embracing requirement of the moral law?
 What is its central requirement?
 What is the nature of holy love?
 What results follow from obedience?
 How is disobedience characterized?

SEC. 4. THE ORIGINAL AND THE PRESENT STATE OF MAN.

Man was created in the image of God. The language of Scripture which affirms this is very clear and strong: "So God created man in his own image, in the image of God created he him, male and female created he them." (Gen. 1 : 27.) The substance of his body was, indeed, from the earth, but his spirit was a new creation, from God. (2 : 7.) In moral condition he was made upright, inclined to good, and averse to evil. (Eccl. 7 : 29.) When the work of creation, including man, was finished, "God saw everything that he had made, and behold it was very good" (Gen. 1 : 31); and surely man could not have been pronounced "very good," as he came from the hand of his Maker, unless his moral powers and susceptibilities had been in a right state.

The standard of duty for man was, of course, from the first, the moral law, considered in the foregoing section. That law required of him supreme love to God and su-

The first sin.

preme regard to his will. Jehovah was pleased to test his fidelity by forbidding him to eat of the fruit of a single tree in the garden. How long he remained obedient and happy in the love of God the sacred record does not inform us; but, in an evil hour, he yielded to temptation and, by an act of disobedience to God, broke the moral law, and brought sin into the world. (Gen. 3 : 1-7; Rom. 5 : 12, 19; 1 Cor. 15 : 22.) It is important for us to ascertain the effects of that first sin upon his own character, and through that upon the character of his offspring.

(a) By this sin his spirit was turned away from God. Instead of looking and moving toward him in reverence and trust, it began, with that act, to look and move from him with distrust, disloyalty, and dislike. Having preferred his own gratification to the honor of God, man lost at once all disposition to confide in his Maker and do his will. The alienation was complete. Moreover, a sense of guilt filled him with shame, and this shame made him wish to shun the presence of God. There was also fear in his heart at the just displeasure of the Infinite One whom he had wronged. So he loved darkness rather than light, and began at once to be unmanly, deceitful, and foolish. Adam tried to turn the eye of God

from his own sin to that of another, and Eve did the same. Uprightness of character was gone. (Gen. 3 : 7, *sq.*)

(*b*) The disposition, or character, established by the first sin, was not only permanent in Adam and Eve, but it was also transmitted to its effect on their offspring. their offspring. Of this fact the whole history of mankind is a proof. From Cain to the sinners of to-day, envy, jealousy, rivalry, contention, and, in a word, selfishness, have prevailed, manifesting their evil presence from childhood onward to the close of life. And, apart from the testimony of Scripture, it is more rational to ascribe this alienation of the race from God to a primeval apostasy, transmitted by generation, than to ascribe it to the Creator's sole action. Nor is there any greater psychological mystery in the communication of an evil moral character, along with life itself, from parents to children, than in the communication of a good moral character, or indeed of any character at all. But if history were less decisive than it is, as to the alienation of mankind from God, the testimony of the Scriptures is clear. Sin and death began with the first pair, and from them have passed into all men. (John 3 : 6 ; Rom. 5 : 12 ; Eph. 2 : 3 ; Gen. 5 : 3.)

(*c*) Adam, then, was the head of the human race

in a most important sense. He was its natural head, because all its members are derived from him. He was its moral head, because the sinful disposition of all its members is derived from him. And he was its representative head, because the state of condemnation in which its members are, is inherited from him. For condemnation must always follow alienation of heart from God. (See the passages cited above.) Here indeed is a great mystery, one which has never yet been fully explained. But the facts appear to be certain; and two remarks may be offered which may be of service to a thoughtful mind:—first, it is impossible to conceive of God as not displeased with every moral being whose heart is averse to good and turned to evil; and, secondly, that men are represented in the Scriptures as condemned at last for their own sins, and not for their inherited character or for the sin of Adam. (Matt. 5 : 22 ; 7 : 24, *sq.*; 11 : 20, *sq.*; 12 : 31, 32 ; 25 : 31–46 ; John 5 : 29 ; 2 Cor. 5 : 10 ; Rev. 22 : 15.)

(*d*) The penalty of sin, as prescribed by God, was death. And by death is meant the loss of good and the sense of woe consequent upon rejection by the sovereign Ruler. How much this sense of woe may be increased

Headship of
Adam.

Two remarks.

Penalty of sin.

from external sources, by the just judgment of God, is not clearly revealed, but the punishment is naturally eternal.

It may now be added that the apostasy of Eden was instigated by an evil being, who appeared to Sin instigated by Satan. the first woman in the guise of a serpent. (Gen. 3 : 1, *sq.*) From other passages of Scripture it appears that this malignant spirit was Satan, once an angel of God, but now the adversary of good. (Rev. 20 : 2, 9, 10 ; Jude 6.) Under his control and guided by his craft are great numbers of fallen angels, who are ever ready Good and evil angels. to seduce men into sin. But they are able to do nothing without the consent of man. (James 4 : 7.) On the other hand, there are still multitudes of holy angels who render, we know not how great service to the people of God. Possibly, however, their agency is often employed to countervail that of evil spirits. (Heb. 1 : 14 ; Dan. 10 : 13.)

Viewed, then, as subjects of the moral government of God, conducted on principles of simple justice, all men are lost.

QUESTIONS.

What was the original state of man?

What was the first sin?

What were the effects of this sin upon Adam and Eve?

What upon their offspring?

In what sense was the headship of the human race in Adam?

What is the penalty of sin?

In what manner was sin instigated?

Who are acting as the agents of Satan?

Who are graciously sent to counteract such evil influences?

CHAPTER II.

JESUS CHRIST AND THE HOLY SPIRIT.

SEC. I. THE PERSON AND WORK OF CHRIST.

IT is plain that, if fallen man is left to himself, nothing but eternal death awaits him. For he has broken with the law of God, and has no heart to be at peace with it. He has done evil, and has no means of making good the evil. He has been justly condemned, and has no power to set himself free from condemnation.

But from the hour when God met the fallen pair "in the cool of the day," and spoke to them of "the seed of the woman," it was evident that he had thoughts of mercy and recovery. In the fullness of the times a Saviour was to appear, and meanwhile pardon was offered to the penitent, with obscure hints of the ground of this offer. The Saviour at length came, and it is the object of this section to set forth the biblical doctrine of his person and work. His personality was single, not dual; yet in it were united two natures, one divine and the other human, so that he is properly

Lost state of man.

A Saviour provided.

The God-man.

called the God-man. This will appear from the language of the New Testament. For that language speaks of the Logos, or higher nature of Christ, as becoming incarnate. "The Word became flesh and dwelt among us." (John 1 : 14.) In virtue, then, of his higher nature, Christ was truly God, and in virtue of his lower nature, he was truly man. This is shown by the following considerations :

(a) The name God, or Jehovah, is often applied to him. (John 1 : 1 ; 20 : 28 ; 1 John 5 : 20 ; Rom. 9 : 5 ; Titus 2 : 13 ; Heb. 1 : 8, ^{His deity} 10 ; compare Isa. 9 : 6, 7.) (b) The ^{taught.} designation, Son of God, is often given to him. (Matt. 16 : 16 ; John 3 : 18 ; 20 : 31 ; Rom. 1 : 4 ; Heb. 7 : 3.) (c) Divine attributes are claimed by him. (John 8 : 58 ; Rev. 1 : 18 ; Matt. 4 : 27 ; John 2 : 24, 25 ; 11 : 25, 26 ; 14 : 9.) (a) Divine worship is paid to him. (2 Tim. 4 : 1, 18 ; 2 Pet. 3 : 18 ; Rev. 5 : 12, 13 ; 22 : 3.) Other passages of a similar character might be added to these, and still others which imply the identical truths directly taught by these. Thus grace, mercy, and peace are sought from God the Father and the Lord Jesus Christ, the latter as well as the former being represented as a primary source of spiritual good. Again, not only is the work of

creating and upholding all things ascribed to Christ, but all things are said to have their end as well as source in him : they are for him, as well as by him. (Col. 1 : 16.)

By equally decisive considerations the humanity of Christ is established. (*a*) The designation, man, His humanity is applied to him. (John 8 : 40 ; taught. Acts 2 : 22 ; Rom. 5 : 15 ; 1 Cor. 15 : 21 ; 1 Tim. 2 : 5.) (*b*) The designation, the Son of man, is often given to him. (Matt. 8 : 20 ; 12 : 32 ; 25 : 31 ; John 6 : 62 ; Acts 7 : 56.) (*c*) Human limitations and susceptibilities are ascribed to him. (Luke 2 : 52 ; Mark 13 : 32 ; John 5 : 6 ; 11 : 35 ; Matt. 26 : 38.) But it is unnecessary to multiply proofs ; for at the present time very few persons deny the humanity of Christ. Yet it may be well to remark that the human nature of Jesus was complete, both in soul and body. Neither deity nor humanity was in any way abridged or mutilated in him.

Moreover, he was one person only ; though it is not possible for us to penetrate and explain the A single per- union of two natures, least of all of son. two such natures, in one personality. The mysterious fact is to be received on the testimony of Christ, who was always accustomed to speak of himself as a single person.

The whole work of Christ may be viewed as a revelation of the character and will of God; for Christ himself says: "I do always the things that please him," and: "No one knoweth the Father but the Son, and he to whom the Son is pleased to reveal him." Hence theologians have been wont to speak of the *prophetic* work of Christ, meaning, no doubt, that part of his work which was simply prophetic, and not priestly or regal also; but it would have been better, perhaps, to speak of the prophetic aspect or value of his work. Inasmuch, however, as this aspect of the Saviour's work is in general very easily apprehended, the purpose of this little book has been sufficiently accomplished by a brief reference to it.

Prophetic aspect of Christ's work.

The work of Christ, culminating in his death, may also be viewed as *propitiatory*. (Rom. 3 : 25 ; 1 John 2 : 2.) For in it, and by reason of it, God assumes a friendly attitude toward guilty men, and especially toward all who believe in Christ. (Rom. 5 : 10 ; 2 Cor. 5 : 18, 19.) Hence it is that election has its moral ground or reason in Christ (Eph 1 : 4), that the Holy Spirit is given by Christ (John 16 : 7 ; Acts 2 : 33), that forgiveness is granted by or through Christ (Acts 5 : 31 ; 13 : 38), and

The death of Christ propitiatory.

that justification is found in his blood. (Rom. 5 : 9.)

But if God assumes a friendly attitude toward sinful men in the death of his Son, how can that death be a reason for the friendly attitude? Because it was a self-justifying and a God-justifying act; because it was an exhibition of the righteousness as well as the goodness of God. (Rom. 3 : 25.) It was an

Righteous-
ness as well
as love illus-
trated by
Christ's
death.

event in which judgment and mercy met together, righteousness and peace kissed each other. An act has generally more bearings than one. If I pay for my poor neighbor his just debt in time of need, I honor the creditor's claim, and by the same act befriend and relieve that neighbor. There is, therefore, no difficulty in supposing that the death of Christ had respect, on the one hand, to the claim of justice, and, on the other, to the call of mercy, that it was at once an illustration of righteousness and of grace. And this seems to be the plain sense of Scripture when speaking of it.

For, according to the most obvious interpretation of the language of Moses in respect to animal sacrifices for sin, these were conceived to be vicarious—the animals slain taking the place, the sin, the punishment, of those for whom they were offered. But Christ, it is said,

Christ's death
vicarious.

made himself an offering for sin. He "bore our sins in his own body on the tree." (Heb. 9 : 11-14, 28 ; 1 Pet. 2 : 24.) Indeed, the vicarious nature of his passion is set forth in words of great clearness and strength ; for it is said, that, "if One died for all, then all died," that God "made him to be sin for us, who knew no sin, that we might become the righteousness of God in him," and that "he became a curse for us." (2 Cor. 5 : 15, 21 ; Gal. 3 : 13.) The vicarious death of Christ removed an obstacle in the divine government to the forgiveness of sin upon repentance, and made it possible for God to "be just and the justifier of him that believeth." "Whosoever will may partake of the water of life freely." It has secured to mankind an offer of life, and to a part of mankind the renewing grace of the Spirit.

It may also be noted that the vicarious work of Christ, viewed as an exhibition of the love of God and of the way of life, has great moral power over the hearts of men. This ^{Moral power of Christ's death.} has been seen in the case of men of various countries, and of all ages and classes. The preaching of the cross is the power of God to those who are saved. (1 Cor. 1 : 17, *sq.* ; Acts 2 : 37.)

The limits prescribed in this discussion forbid

more than a reference to the *regal* work of Christ. But he is now exalted a Prince and a Saviour ; he is Head over all things to the church ; and by the agency of the Holy Spirit, the Church, and the word, he is subduing all things to himself. (Acts 5 : 31 ; Eph. 1 : 22 ; 1 Cor. 15 : 25.)

QUESTIONS.

- What was the state of man at the Fall ?
- What provision was immediately made ?
- Why is Christ called the God-man ?
- How is his deity taught ?
- How is his humanity taught ?
- Yet how is it proved that he was a single person, though having a dual nature ?
- How may the whole work of Christ be regarded ?
- What is said of the prophetic aspect of Christ's work ?
- How was the death of Christ propitiatory ?
- How was it vicarious ?
- What is said concerning the regal work of Christ ?

SEC. 2. PERSONALITY AND OFFICE OF THE SPIRIT.

It is hardly possible for any intelligent reader of the Bible to think of the Spirit of God, or the Holy Spirit, as a created being. The only alternative for one who believes the Scriptures to be true is to suppose that God himself is called the Spirit of God, or the Holy Spirit, in

Preliminary
remarks.

view of the nature of his essence or of certain kinds of action performed by him, or to suppose that the Spirit is personally distinguishable from the Father and the Son. But the doctrine of a trinal Godhead is no more perplexing to human reason than the doctrine of a dual Godhead ; if, therefore, Christ is truly divine and personally distinguished from the Father, there is no objection to supposing the Holy Spirit to be so likewise. It is simply a question of fact, to be answered by an appeal to the Word of God.

No argument can be based on the words of 1 John 5 : 7, concerning "the three that bear record in heaven ;" for the whole verse is wanting in the earliest manuscripts, and is 1 John 5 : 7 not genuine. rejected by the best editors as an interpolation.

But the baptismal formula (Matt. 28 ; 19), and the apostolic benediction (2 Cor. 12 : Baptismal formula, etc. 14), afford solid evidence for the personality of the Spirit, since it would be very unnatural in either case to associate thus with two persons of the Godhead a mere operation or influence.

Moreover, in his last discourse with the eleven, the Lord Jesus spoke of the Holy Spirit as another Helper, distinguishable from himself Promise of the Comforter. (John 14 : 16) ; as One who was to be sent and to come and to remain (15 : 26 ; 14 : 16) ; as One who was to hear and take and speak and

give (16 : 13, 15); as One who was to bring all things to their remembrance, teach them all things, guide them into all the truth, and show them things to come (14 : 26; 16 : 13); and as One who would not speak of himself. (16 : 13.) This last statement implies that he could speak of himself, and so was a person. The masculine pronoun is also regularly applied to the Holy Spirit in the discourse. The evidence which it affords is therefore conclusive.

With this language of Christ agrees that of the apostle, when he speaks of the Spirit as distributing spiritual gifts to every man severally as he will (1 Cor. 12 : 11); when he exhorts the saints in Ephesus not to grieve the Holy Spirit, whereby they were sealed unto the day of redemption (Eph. 4 : 30); and when he declares that the Spirit hath desires against the flesh. (Gal. 4 : 17.)

Hence the student who sees in the Bible progressive revelation and in the New Testament the fullest and clearest doctrine of the Godhead, will not be able to call in question the personality of the Holy Spirit. Nay more, aided by the light of the New Testament, he will find hints of the same fact in the Old Testament. (Gen. 1 : 26; Ps. 2 : 7; Zech. 13 : 7.) Indeed, it is for many reasons probable that the writers of the Old Testament were divinely guided to refer such oper-

Testimony of Paul.

Old Testament hints.

ations, and such only, to the Spirit of God, as were performed by the third person of the Trinity.

In perfect harmony with the character of the Bible as a popular book, it furnishes the *data* for an account of the office of the Holy Spirit,

but no proper description of that office.

The Spirit the Giver of life, vegetable and rational.

It may, for instance, be inferred, from the last clause of Gen. 1 : 2, that the

work of infusing life into the inorganic world belonged officially to the Spirit. It may also be in-

ferred, from the description of the creation of man in Gen. 2 : 7, that it was God the Spirit who by his

vital energy imparted to man the principle of a higher and rational life. Again, it may be inferred

from Ex. 32 : 3, and similar passages, that peculiar genius and skill are due to the action of the Spirit

on the minds of men. The prophetic vision of Balaam and the heroic courage of Saul are likewise

referred to the same Spirit. (Num. 24 : 2 ; 1 Sam. 4 : 6.) He it is who gives to men their mental and

moral qualifications for particular service. He it is who moved upon the

Giver of prophetic visions, etc., and of inspiration.

souls of the holy prophets, enabling them to hear the voice of God, to see

the vision of the Almighty, and to deliver his messages, without any admixture of error, to men. (2

Pet. 1 : 19-20.) And he it is who was "the Spirit

of the truth" in the minds of the apostles, empowering them to give the gospel in its purity to mankind. (John 14: 16, 17, 26; 15: 26; 16: 7, 15; Luke 24: 49; Acts 1: 8; 2: 1, *sq.*)

But the Holy Spirit is also the author of the new life in man. That which is begotten of the flesh is Author of the new life. flesh, and that which is begotten of the Spirit is spirit. (John 3: 6.) He regenerates the soul, originates in it a holy disposition, turns it toward God in trust and love. By his action accompanying that of the gospel, the heart is opened and the truth made welcome. (Acts 16: 14.) Nay, it is probable that he is called distinctively the *Holy* Spirit because he is the living source of holiness in man, or because his chief work in the new economy is to implant and nourish a holy disposition in those chosen to eternal life.

For sanctification is no less a work of the Spirit than regeneration. Christian virtues are traced to his producing agency (Gal. 5: 22), Christian conduct and worship are referred to him as their source (Rom, 8: 14; Eph. 5: 18, 19), the Author of sanctification. Christian's conflict with his evil propensities is traced to him (Rom. 8: 13; Gal. 5: 17), and the work of sanctification is directly ascribed to him. (2 Cor. 3: 18.) Hence, in the economy of salvation, the office-work of the

Holy Spirit seems to embrace whatever is done within the human soul by special divine agency.

QUESTIONS.

Where are found solid evidences of the personality of the Spirit ?

How does Paul agree with the language of Christ ?

State the office of the Spirit.

Of what is the Holy Spirit the author ?

CHAPTER III.

SALVATION.

SEC. I. ELECTION AND REGENERATION.

IN looking at the application of the atonement, or the process of redemption, *on the divine side*, the logical order seems to be election, regeneration, justification. Regeneration, the beginning of sanctification, is included, as we have seen, in the distinctive work of the Holy Spirit. But the Holy Spirit does not renew the hearts of all men ; and so the question, Why is this? at once presents itself. And if one turns, not to his own reason, but to the Word of God, for an answer, he is brought face to face with the much-abused doctrine of election. No scholar has been hardy enough to deny that *some* doctrine of election is taught in the Bible, but there has been much controversy as to what that doctrine is. It will be our aim to state the principal facts of the case, as recognized by the apostle Paul.

All men con-
demned.

In the first part of his Epistle to the Romans this apostle proves that all mankind are under condemnation for sin. There is

no exception to this view; Jews and Gentiles are alike guilty; since the entrance of sin by the act of Adam, and of death by sin, all are sinful and subject to death. (Rom 1 : 3.)

But the heart of sinners is averse to God. That which is born of the flesh is flesh, and the mind of the flesh—that is, of the unrenewed man—is enmity against God; it is neither subject to the law of God nor indeed can it be. There is, accordingly, no reason to suppose that any divine grace, short of that which renews the heart, ever leads a sinner to genuine repentance or saving faith. (Rom. 8 : 5, 8.)

And as all with one consent reject, or would reject, the offer of pardon through Christ, though presented with every gracious influence but that which regenerates the heart, the apostle pronounces it God's right, and right in God, to save some and leave others to go their chosen way to death. And for reasons satisfactory to infinite wisdom and love, he selects a great multitude which no man can number from the human race, and by the power of his Spirit and his truth leads them to believe in the Lord Jesus Christ. Their "willing" and "running" are, not therefore, the cause, but the effect, of his grace. (Rom. 9. ; Eph. 1.)

All averse to God, and ready to reject his grace.

God may rightfully select, and does this.

It is believed by many Christians that the election spoken of by the apostle was national rather than personal, and that it secured the means of salvation rather than salvation itself. But if salvation is in any measure dependent on the means of grace, the selection of some for the enjoyment of these means is an act of *distinguishing* mercy and therefore liable to the objections urged against the preceding view. This, however, is not a sufficient reason for rejecting the one and accepting the other. Such a reason can only be found in the circumstance that the language of Paul manifestly includes the election of individuals, and represents that election as unto life eternal.

But it is at the same time evident from the word of God, from experience, and from history, that Christian truth and the free choice of man have important relations to the new birth. Indeed, it may be said that in the wise economy of God very few persons are regenerated, without having some knowledge of the gospel (Matt. 28 : 19 ; Mark 16 : 15, 16 ; Rom. 10 : 17, 18) ; without giving earnest heed to the gospel (Acts 13 : 46) ; without being fully convinced of their own guilt (Acts 2 : 37) ; without being truly anxious to be saved (Acts 2 : 37 ; 16 : 30) ; with-

The other view.

But it is untenable.

Relation of truth to regeneration.

out feeling their need of help in order to be saved ; or without accepting, by the aid of divine grace the offer of life.

The preaching of Christ and him crucified is therefore practically indispensable, not only to faith and love, but also to regeneration. The new life is conditioned on the presence of truth in the soul. The Holy Spirit and Christian truth work at the same time, the former opening the heart to the latter, and the latter revealing the work of the former, the Spirit preparing the plate for the light and the light bringing to view the image of Jesus.

Hence no one should hope to win men to Christ by the simple force of truth. Prayer for the Spirit's presence and power should always be linked with preaching the word, and calling upon men to believe in Christ should always be added to prayer for renewing grace in their hearts. The agency of the Spirit is not dishonored by conceding that the instrumentality of the word is necessary, nor the instrumentality of the word despised by admitting that the agency of the Spirit is indispensable and radical. Faith comes by hearing, and hearing, in the true sense, comes by the work of the Spirit opening the heart to the message of life.

Truth indis-
pensable.

Both the Holy
Spirit and
truth neces-
sary.

The sacred writers use various forms of expression to denote the change in question, such as—*Nature of re-*eneration (Titus 3 : 5), resurrection (Rom. *generation.* 6 : 4, 11) new creation (Eph. 2 : 10), passing from darkness into light (Acts. 26 : 18), being called or drawn to Christ. (1 Cor. 1 : 24 ; John 6 : 44.) In its widest sense, therefore, regeneration is the change in which a new and normal life of the soul begins. It includes, not only the implanting of a holy relish or susceptibility by the divine Spirit, acting below the sphere of consciousness, but also the first exercise of trust and love, the first movement of the soul toward Christ, the first sense of peace with God. Viewed on this side, it is a conscious and self-revealing change, since the first experience of it is identical in character with that which follows. He that loveth is born of God.

QUESTIONS.

- What seems the logical order of the processes of redemption ?
- In what state are all mankind naturally ?
- Why may God rightfully select ?
- State the other view.
- What is the relation of truth to regeneration ?
- Why is truth indispensable ?
- Why are both the Holy Spirit and truth necessary ?
- What is the nature of regeneration ?

SEC. 2. JUSTIFICATION THROUGH FAITH.

On the human side, faith in Christ is the proper response to divine grace and truth, and the essential condition of pardon and justification. This is plainly taught by the Statement of the fact. Scriptures. (Matt. 10:32, *sq.*; 11:28, *sq.*; 12:21; John 3:36; 11:25; 20:31; Acts 13:38,39; Gal. 2:16.) Yet love is said to be in itself superior to faith (1 Cor. 13), and indeed to be the fulfilling of the law. (Matt. 22:37-39; Rom. 13:10.) Why, then, is faith put forward so constantly as the condition of acceptance with God, more especially as neither of these graces ever exists in the heart without the other?

A consideration of the moral law, and of the pre-eminence of love as a spring of holy action, is enough to convince any one that, if Reason, the sinfulness of men. men, like the elect angels, were without sin, the affection of love would be emphasized as the condition of God's favor. The sinfulness of man is therefore the great reason why so high a place in the economy of salvation is given to faith in Christ. For faith in Christ and him crucified is a hearty recognition of him as the only Saviour of men, and of his atonement as the only and sufficient reason why pardon and peace

are granted to men. It is a full assent to the guilt of sin, the justice of God in punishing it, and the plan of salvation through vicarious suffering. It is trust in Christ as the Head, the Representative, the Substitute, of his people; and in this sense it is a voluntary entering of the soul into fellowship with the Redeemer, and a conscious reliance upon him for grace and acceptance with God.

The biblical student will of course make note of the circumstances that forgiveness and justification are sometimes used interchangeably by the sacred writers (Acts 13 : 38, 39 ; Rom. 4 : 3-6), and of the further circumstance that both of them are ascribed to God the Father, or to Christ as mediatorial King, rather than to the Holy Spirit, who renews and sanctifies the hearts of men. They are judicial acts; and the latter is so, no less than the former. They are by no means the same act, yet they presuppose each other. Every one who is forgiven is justified, and every one who is justified is forgiven. But, strictly speaking, pardon assumes the guilt of the one pardoned, while justification assumes the righteousness of the one justified; the former remits penalty; the latter says there is none to remit. If then we look at the sinner as already condemned, pardon must stand before justification in the order

Relation of
pardon and
justification
to each other.

of nature or reason, though not in the order of time. For in the economy of grace they are inseparable and simultaneous, so that the existence of the one always supposes that of the other. It may also be remarked that forgiveness and justification appear to be complete, instead of partial; while on the other hand, sanctification is progressive.

Not only is justification dependent on faith in Christ, or union with him, but preservation, sanctification, and salvation likewise. For the apostle Peter speaks of Christians as those "who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (1 Peter 1 : 5); and the apostle Paul says of himself, "The life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." (Gal. 2 : 20.) In the light of several passages of Scripture the preservation of the saints on earth to eternal glory may be safely affirmed. (John 10 : 28-30; 17 : 2, 6, 12; Phil. 1 : 6; Heb. 6 : 9; 1 Peter 1 : 5.) But they are to be kept in Christ; they are to be preserved by nourishing in them true faith in the Lord Jesus, who is made unto them "wisdom and righteousness and sanctification and redemption." (1 Cor. 1 : 30.) A careful examination of the word of God will furnish evidence

Relation of
faith to perse-
verance and
eternal life.

that the expressions which have sometimes been supposed to teach the doctrines of "falling from grace," are in reality a part of the means employed by the Saviour to prevent that falling, by preserving a sense of dependence on him, and a feeling of gratitude for his grace. Entreaty, admonition, warning, are among the influences brought to bear on the hearts of Christians for this very purpose; and they are none the less effective and trustworthy, as employed by the King in Zion, because they are simply moral. "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." (Jude 25.)

It may also be remarked, that the work of inward sanctification is never completed before the close of the present life. (1 Kings 8 : 46 ; **Sanctification not complete before death.** Prov. 20 : 9 ; Eccles. 7 : 20 ; Gal. 5 : 17 ; Rom. 7 : 14, *sq.* ; Phil. 3 : 13 ; James 3 : 2 ; 1 John 1 : 8-10.) Yet the term is sometimes used to denote freedom from guilt or condemnation, in virtue of union with Christ. (1 Cor. 6 : 11 ; Heb. 10 : 10, 14, 29 ; 1 John 1 : 7.) Just how the death of the body will contribute to perfect holiness is not perhaps revealed, but there

is no reason to be in doubt of the result, because we do not comprehend the process.

QUESTIONS.

What is prerequisite to salvation ?

What is the relation between pardon and justification ?

What is the relation of faith to perseverance and eternal life ?

When is sanctification completed ?

SEC. 3. MEANS OF GRACE.

To a certain extent the grace of God may be imparted to the soul directly ; and that it is so imparted, both in originating and in General re-
marks. carrying on the work of sanctification, may well be affirmed. But man is a rational being, whose highest good requires him to be brought under the control of moral influences. And therefore, as might be expected, he is approached by a thousand agencies more or less understood by himself. Some of them are well-nigh independent of his own will or action, while many of them are useful or hurtful according to the manner in which they are treated. Those which merit particular attention as means of grace are providential discipline, religious truth, Christian action, church life, and the Lord's Day.

No man can have studied carefully his own ex-

perience without feeling that the part of the world
Providential in which he lives; the natural scenery
discipline. by which he is encompassed; the
 character of his domestic, social, and national sur-
 roundings; the striking events of his age; and
 many other circumstances determined by the provi-
 dence of God,—have had much to do with the
 moral and even the religious tone of his life. And
 it is not too much to believe, that all these things
 are so ordered by infinite Wisdom as to work to-
 gether for good to every one that loves God, and
 for warning or invitation to every one who with-
 holds that love. (Rom. 2 : 4; 8 : 28; Heb. 12 :
 6.)

That religious truth, from whatever source de-
 rived, is a means of grace to the Christian, will not
Religious be seriously denied. Light is sown for
truth. the righteous. Love to God is a
 rational affection, and as such depends for its purity
 and growth on a genuine knowledge of the divine
 character. To say the least, then, the two, knowl-
 edge and love, may be expected to increase to-
 gether. But the particular truths which make up
 the doctrine of the cross have a most intimate rela-
 tion to the new birth and to growth in grace. For
Especially they are spoken of as the instrument
the gospel. by which the new life is produced

(James 1 : 18), and as the atmosphere in which the soul must live in order to become increasingly holy. (John 17 : 17 ; 2 Peter 3 : 18.) The conversion of sinners and the progress of saints must therefore depend very greatly upon a diligent and wise use of the Bible. The gospel has proved itself to be the power of God and the wisdom of God. Let it be preached and taught everywhere.

But the new man must act as well as eat, must give as well as receive. Growing knowledge will be of small service, unless it feed the ^{Christian ac-} fire of love and take form in strenuous ^{tion.} exertion. Christian action may be divided into worship, and labor for the good of men. Worship is either secret or social, either alone or with others. No spiritual action is more in- ^{Worship.} tense than that of direct homage to God, and humble prayer for his blessing. It brings into play profound reverence, trust, and devotion. Moreover, prayer is almost certain to include a petition for the sanctifying Spirit, and that petition, if sincere, is sure to be answered, and that answer must tend to holiness in the Christian. Social worship is the natural complement of secret devotion tending also in a very marked degree to the believer's spiritual progress. Note the special promise of the Saviour in respect to it. (Matt. 18 :

20.) Nor is it easy to overrate the reflex benefit of direct personal Christian effort for the salvation of other men; for such effort brings into healthful exercise almost every Christian virtue, and at the same time prevents the action of evil propensities. A monastic life must, as a rule, be unfavorable to real growth in grace.

The power of church life to promote the sanctification of believers may be discovered in the spirit of obedience to Christ which it cultivates; in the practice of social worship which it maintains; in the increase of Christian knowledge which it secures; in the labor for others which it organizes and stimulates; and in the watchfulness and consistency which it promotes.

Finally, the Lord's Day must be pronounced a very important means of grace. For, in the first place, it does much to break the current of worldly thought and desire, fostered by the steady pursuit of worldly good, and to eradicate thereby sinful propensities from the heart. In the second place, it gives opportunity for protracted religious study and worship, as well in public as in private. In the third place, it furnishes a definite time for special Christian effort in behalf of others. And, in the fourth place, it secures the general quiet in a Christian land which is

favorable to public worship and every form of religious activity.

QUESTIONS.

In what ways is the grace of God imparted ?

What part has providential discipline ?

What part has religious truth ?

What has the gospel proved itself to be ?

Into what forms may Christian action be divided ?

How is the power of church life shown ?

What results appear from the Lord's Day ?

CHAPTER IV.

CHURCH LIFE.

SEC. I. BAPTISM AND THE LORD'S SUPPER.

THE expression, "means of grace," may be thought to include the ordinances of the gospel; but no one will object to a particular account of the latter, whether it be regarded as a continuation of the preceding discussion, or as the introduction of a new topic. Of these ordinances there are but two, Baptism and the Lord's Supper, and so far as appears from the New Testament these two are of equal authority and sacredness.

Christian baptism is the immersion of a person in water upon a credible profession of faith in Christ, with the use of a formula expressing the consecration of the person by that act to the service of the triune God. That the rite includes the immersion of the candidate may be known from the following circumstances: (a) The Greek words used to designate the symbolical act signify immersion. They are *baptizo* and the derivatives from that verb, and

Preliminary
remark.

Definition of
baptism.

Meaning of
the word.

there is no sufficient reason for supposing them ever to be used in the sense of pouring or sprinkling. On this point the student would do well to consult the best Greek lexicons, together with Conant (T. J.) "On the Meaning and Use of *Βαπτίζεω* in Greek Authors," and Wiberg (A.) "On Baptism." (*b*) The accompanying prepositions, "in" or "into," with the element, water, confirm this view of the rite. The common version often substitutes ^{Prepositions.} "with" for "in," the more correct translation of the Greek. (See Mat. 3 : 5, 11 ; Mark 1 : 9.) (*c*) The circumstances connected with baptism in the apostolic age favor this view. (Mark ^{Circumstances and import.} 1 : 9 ; John 3 : 23 ; Acts 8 : 38, 39.) (*d*) References to the import of baptism in the letters of Paul sustain the same view. (Rom. 6 : 3-5 ; Col. 2 : 12.) (*e*) The practice of the early Church and of the Greek Church in all ages confirms the view. And (*f*) ^{Early Church and Greek Church.} the concessions of many distinguished scholars, who consent to affusion or sprinkling, support it.

That faith in Christ is a prerequisite to baptism may be seen from the following considerations : (*a*) The last commission given by Christ ^{Faith a prerequisite.} implies this. (Matt. 28 : 19 ; Mark

16 : 16 ; compare John 4 : 1.) If there could be any doubt arising from ambiguity in the language recorded by Matthew, whether Christ intended that discipleship should go before baptism, that doubt can hardly remain, when the words recorded by Mark are taken properly into account. Moreover, the words given by Mark agree in sense with the order indicated by John, saying, "that Jesus made *and* baptized more disciples than John." (*b*) The practice of the apostles shows this. (Acts 2 : 38, 41 ; 8 : 12, 13 ; 9 : 18 ; 10 : 44, 47 ; 16 : 14, 15, 31, 33 ; 18 : 8.) These passages should satisfy every mind that repentance toward God and faith in the Lord Jesus Christ preceded baptism, as administered by the holy apostles and their associates. There were instances of false profession of faith, but no instance of no profession at all. To these passages may be added the language of Paul in 1 Cor. 1 : 17, *sq.*, and 4 : 15, which proves that the new birth is not effected in or by baptism. (*c*) The teaching of the apostles implies the same. (Rom. 6 : 3, 4 ; Gal. 3 : 27 ; 1 Peter 3 : 21.) In his letter to the Galatian converts, Paul argues that they were children of God by faith in Christ, because in the rite of baptism they had put on Christ by their own public

The great
Commission.

Practice of
the apostles.

Teaching of
the apostles.

and solemn act; and in the passage cited from Peter, this apostle presupposes a spirit of conscientious obedience in the person baptized. (*a*) The practice of the churches during the first two centuries limited baptism to those who made a profession of faith for themselves. It is believed that this statement agrees with early records, and that infant baptism, properly so called, did not exist before the time of Tertullian, who died A. D. 240.

The Lord's Supper was instituted by Christ on the evening before he was betrayed. (Matt. 26 : 26-29; Mark 14 : 22-25; Luke 22 : 19, 20; 1 Cor. 11 : 23-25.) The elements are bread and wine, used as symbols. The acts required are the eucharistic prayers, the breaking of the bread and pouring out of the wine, the distribution of the same, with the eating of the bread and drinking of the wine by the communicants.

The ordinance as a whole *commemorates* the atoning death of Christ (1 Cor. 11 : 24, 26); the appropriation of the elements *symbolizes* the reception of Christ by faith as a source of spiritual life (1 Cor. 10 : 16); the elements themselves *represent* the body and the blood of Christ; and the meal *typifies* the

Parts of the
Lord's Sup-
per.

Import of the
Lord's Sup-
per.

marriage supper of the Lamb (Matt. 26 : 29 ; Mark 14 : 25) ; though the last appears to be a very subordinate point.

The proper communicants are believers in Christ, who have been baptized and are living as becometh
Qualifications for it. godliness. For it is plain from the meaning of the rite itself, from the caution addressed by Paul to the Corinthian saints, and from the practice of the early churches, that
Faith in Christ. none are entitled to a participation in this ordinance who have not submitted to Christ and trusted in him. (See the writer's tract on "Close Communion.")

It is also evident from the meaning and relation of the two ordinances, from the practice of the
Baptism. apostles in respect to baptism, and from the known usage of the churches of Christ in the second century, that none are entitled to this ordinance save those who have been baptized. (See Dr. Pepper's tract on "The Relation of Baptism to the Communion.")

Finally, it is plain from the necessities of the case in respect to church discipline, and from references
Orderly walk. to the Lord's Supper in the New Testament, that an orderly church walk is prerequisite to the communion. (See Arnold on "Qualifications for the Lord's Supper.")

QUESTIONS.

What are the ordinances of the gospel?

Define baptism.

What is said of the practice of the early church, and of the Greek church in all ages?

What is prerequisite to baptism?

What was the practice and teaching of the apostles on this question?

What are the elements and acts of the Lord's Supper?

What is the import of the Lord's Supper?

Who only are entitled to receive the Lord's Supper?

SEC. 2. PRIVILEGES AND DUTIES OF CHURCH MEMBERS.

A church is a company of baptized Christians, associated together, on terms of fraternal equality, for the service of Christ and for their own spiritual benefit. This is not Definition of a church. meant to be a definition of the word church, as now employed in literature or conversation, but rather of the word "*ecclesia*," as used in the New Testament to denote a particular society of Christians living in the same city or region. What, then, are the privileges resulting from membership in a Christian church, constructed after the apostolic model, and what the duties growing out of this relation?

The privileges of fraternal intercourse merit particular notice. A solitary religious life has charms for persons of a certain temperament, but it may

well be doubted whether they do not lose more than they gain by seclusion. Certain it is that to a vast majority of Christians congenial society is a well-spring of joy and a source of great good. But a church is fundamentally a brotherhood (1 Peter 2 : 17) ; and how many disciples feel their hearts burn within them as they talk together of him whom they love ! How many Davids and Jonathans are brought into sweetest fellowship by the churches of Christ !

The privilege of social worship must also be named in this connection. It is true that such worship is not restricted to church members ; but its maintenance in any place for a long period is almost always due to their action, and its highest benefits fall to their lot. Such worship must be sustained by the brotherhood, or it will soon languish. But how infinite a good is social worship, where members of the same church freely speak to one another of their life in Christ !

The privilege of sacramental fellowship with the Lord is to be distinctly emphasized, likewise.

Some, indeed, have imagined that the Lord's Supper is an ordinance for Christians, without regard to the church, any believer being competent to administer or receive it ; but this view has no scriptural warrant, and, so far

Privileges of
fraternal in-
tercourse.

Of social
worship.

Of sacramen-
tal fellowship.

as we can see, no ground in reason. The Lord's Supper is to be administered by churches only; and according to the established order of the Lord's house, church members alone are entitled to partake of it.

These are a few of the privileges enjoyed by members of a Christian church; what, then, are some of the corresponding duties?

One of them is the duty of loving intercourse with members of the same church; for in no other way can the whole benefit of the relation be secured; in no other way can a church answer the design of its Founder, and accomplish the good of which it is capable. Neither poverty nor ignorance, then, should interfere with brotherly kindness and religious intercourse.

Duty of loving inter-
course.

Another duty is that of sustaining heartily the social meeting of the church. This may be done in various ways, but it ought never to be omitted. There is a silent testimony to the grace of God given by the presence of members who never speak in public. But this kind of testimony will not suffice for all. There will be others who should open their lips and bear witness in words to the preciousness of Christ.

Of sustaining
social wor-
ship.

Still another duty is that of providing for the world a godly and efficient ministry. For, under Christ, church members are charged with the duty of seeing to it that the gospel is preached to their own assemblies, and also, as fast as possible, to "every creature." To choose, to educate, and to support a faithful ministry for the world, is a work in which every member of a Christian church should feel that he has a part.

To these duties may be added that of tender spiritual sympathy and watch-care. The purity of the church must be guarded from contamination, and the souls of members saved from ruin. This will at times require a holy firmness, but oftener a profound affection.

Of sympathy
and watch-
care.

QUESTIONS.

Give a definition of a Christian church.

What are the privileges of church members?

What are the duties of church members?

CHAPTER V.

THE WORLD TO COME.

IN the case of all men, except Enoch and Elijah, together with those alive on the earth at the second coming of Christ, the future life is separated into two distinct periods by the general resurrection and judgment ; Two periods in the life to come. for such appears to be the teaching of the New Testament, the only source of instruction open to us. (1 Thess. 4 : 13-17 ; 1 Cor. 15 : 51, 52 ; John 5 : 28, 29.) It would seem that the testimony of Christ and his great apostle, as expressed in the passages just referred to, must be accepted as full, clear, and conclusive. There are, moreover, several expressions in the sacred record which significantly accord with this testimony (*e. g.*, Eccl. 12 : 7 ; Luke 23 : 46 ; Acts 7 : 59 ; Matt. 10 : 28) ; for they suggest, and more than suggest, a continued existence of the soul after the death of the body.

Since the state in which the souls of the departed exist prior to the general resurrection succeeds the state in which they were before death, and precedes

their state after the resurrection—thus coming between the two and being in some respects different from each—it has been called, very naturally, “the Intermediate State.” But the biblical doctrine of this state has almost no resemblance to the papal doctrine of “purgatory.”

Propriety of
the name In-
termediate
State.

Previous to the resurrection, the spirits of the righteous dead are said to be in Paradise, in Abraham’s bosom, or with the Lord. (Luke 23 : 43 ; 16 : 22, 23 ; Acts 7 : 59 ; Phil. 1 : 23.) They are also spoken of as already “made perfect.” (Heb. 12 : 23.) Paradise, meaning literally a “park,” was selected by the Seventy—those who translated the Old Testament into Greek—to denote the garden of Eden. It was chosen by the rabbis to signify the home of the pious dead until their resurrection. The Jews of our Saviour’s time believed that Abraham was in Paradise, ready to welcome the souls of the pious to his fellowship. The term was used by Paul as nearly synonymous with “the third heaven,” and by John as a name of “the holy city,” or “New Jerusalem.” And a comparison of the different statements of the New Testament will make it evident that Christ himself is in Paradise. It is no purgatory, then, but a celestial Eden peopled with

Happiness of
righteous
souls in Para-
dise.

redeemed spirits, rejoicing in the vision, the fellowship, and the glory of Christ.

But, on the other hand, the spirits of the impenitent dead are said to be in Hades, in prison, and in suffering. (Luke 16 : 23, 24 ; 1

Peter 3 : 19 ; 2 Peter 2 : 4, 9.) Of Misery of wicked souls in Hades.

the precise locality of Hades—as also of Paradise—the Scriptures give no information, but the name is applied by the Saviour and his apostles to the abode of ungodly souls prior to the resurrection. And that abode is a place of penal woe. This is evident from the language of Christ as recited by Luke, and from that of Peter in his second epistle, especially when the Greek is exactly translated. For it would then read as follows : “ The Lord knoweth how to rescue such as are pious from temptation, and to keep such as are wicked to the day of judgment, being punished.” The wicked, therefore, are conscious in the middle state, as well as the righteous ; and all the arguments from Scriptures against this view rest upon a misunderstanding of its language.

The resurrection will not be restricted to those who are in Christ, but will embrace all, the good and the bad, the just and the unjust.

(John 5 : 28 ; Acts 24 : 15.) Yet the Scriptures are profoundly silent as to

Resurrection of all the dead.

the quality of the bodies given to the wicked by the resurrection, while they speak in suggestive and glowing terms of those in which the saints will be raised: they will be glorious, incorruptible, and perfectly adapted to the nature and wants of the immortal spirit. (1 Cor. 15: 42-44.)

Glorified
bodies.

Moreover, by a swift and supernatural change, the bodies of the faithful who are alive on the earth at the second coming of Christ will be made like the glorified bodies with which the spirits of the righteous dead are invested. (1 Cor. 15: 51, 52.)

The last judgment will follow the resurrection; and perhaps with no considerable interval between.

The last judgment. (Rev. 20: 12, 13.) The "Son of man," the mediatorial King, will act

as judge. (Matt. 25: 31, *sq.*; John 5: 22, 23, 27.) All men, the good as well as the bad, will

stand before him, and thereby acknowledge his sovereignty over them. (Matt. 25: 31, *sq.*; Rom.

14: 10-12; 2 Cor. 5: 10; Phil. 2: 10, 11.) The decision in respect to every man will be absolutely

righteous. (Acts 17: 31; Rom. 2: 6, *sq.*; Eccl. 12: 14.) The conduct of men in this life, and especially their treatment of Christ and his servants,

will sufficiently reveal their character to the assembled world, and justify the sentence of the King.

(Matt. 10 : 32, 33, 42 ; 12 : 36, 37 ; 25 : 31, *sq.* ; 2 Cor. 5 : 10.) And that sentence will be irreversible. (Matt. 25 : 46 ; Heb. 6 : 2.)

With the last judgment will close the mediatorial reign of Christ ; and God, without any distinctions of official work, will be "All in all."

(1 Cor. 15 : 28.) Yet the personal distinctions will not be obliterated, nor the humanity of Christ laid aside. (Rev. 22 : 3.) Nay ; it is quite probable, from the tenor of the latter passage, that the human nature of Christ will be forever a memorial of the divine love, and a medium of closer approach to God.

Peace will be restored throughout the universe. Angels and all created beings endowed with reason will see as never before the character of God, and thenceforth have no heart to rebel. The consciences of the lost will attest the justice of God, and the hearts of the saved adore his love. A reluctant or a joyful homage will be paid to him by all. (1 Cor. 15 : 28 ; Eph. 1 : 10 ; Col. 1 : 20.)

QUESTIONS.

What distinct periods are named as belonging to the world to come ?

What is the intermediate state ?

What is said concerning Paradise ?

What concerning Hades?

Who will participate in the Resurrection?

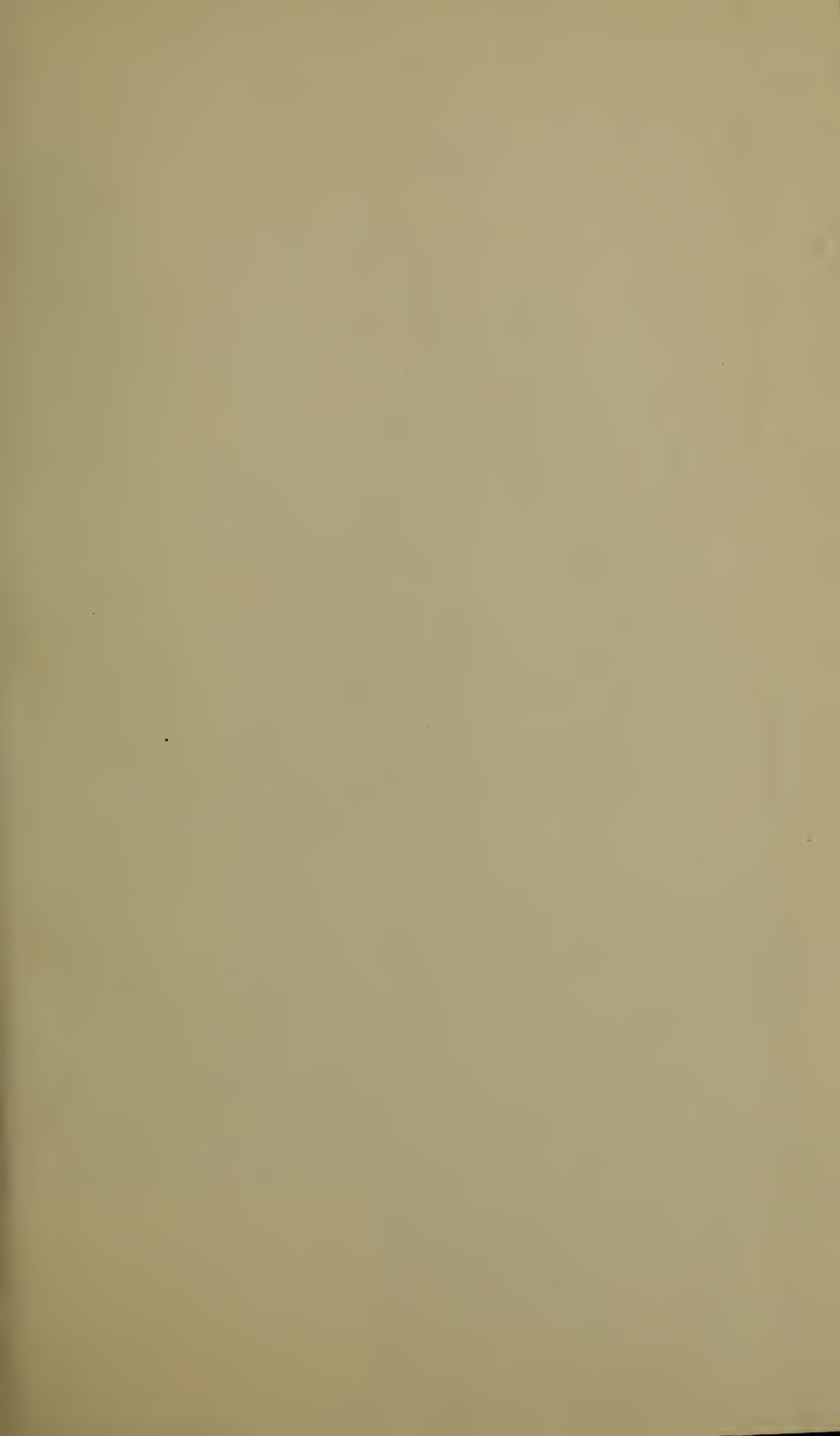
In what condition will the saints be raised?

When will the last judgment occur?

What will be the ultimate condition of the universe?

THE END.

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